THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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LADIES ADMITTED TO THE UTAH BAR.

The *Deseret News* of Sept. 21st gives the following:—

This morning there were some unusually interesting proceedings in the Third Judicial District Court, his honor Chief Justice McKean presiding. From a few minutes past 10 o'clock until about half past 11, the attention of the court was occupied in hearing and determining motions and arguments in relation to jury cases.

A few minutes before the last of these was disposed of, Governor Woods, accompanied by several ladies, entered the court-room, all of them being invited to seats within the enclosure partitioned off for the use of the bar.

When the motions and arguments under consideration had been disposed of, the Governor arose and said:—

"May it please the court, I desire to move the admission to practice in the courts of this Territory, of Miss Phœbe W. Couzins. She is a graduate of the Law School of the Washington University, St. Louis, Mo., has been regularly admitted to practice in the courts of that State, and in the United States District Court of that State, also in the courts of the State of Arkansas. I move her admission to the bar of this Territory."

The Court:—"It has been said by a learned writer that law is the refinement of reasoning. Perhaps it is natural to infer that those who have the most refinement ought to be very clear, perhaps intuitive reasoners. Certainly no gentleman of this bar would deny that, in social life, woman's influence is refining and elevating. May we not hope that the honorable profession of the law may be made even more honorable by the admission of women to the bar. It strikes us as a novelty, gentlemen, but everything in the line of progress is, at some time or other, a novelty. I very cheerfully admit Miss Couzins to this bar, and, gentlemen, I present to you our sister at the bar."

Judge Haydon:—"I move that the clerk swear Miss Couzins in, and that she sign the rule of attorneys."

The oath was administered, and the court took a recess of three minutes, in order, as the court said, that the members of the bar might be presented to their sister at the bar.

This formality having been attended to, business was resumed, when the following remarks and motion were made by

Major C. H. Hempstead:—"I rise for the performance of a most pleasing duty. I think we may say that the

admission of Miss Couzins to the bar of Utah is an era in Utah life. It is perhaps to be regretted that Utah, in this, has not taken the lead, and that Miss Couzins did not come here before she went to the bar in St. Louis. However, she has been accepted as a member of this bar with pleasure, on the part of both court and members of the bar; but while, sir, I and my brethren of the bar, have extended a hearty welcome to Miss Couzins, I know not what would become of us should she, as she probably will, and as she will have the right to do, appear against any or all of us in the progress of some important trial. I fear we might have a most difficult task to encounter our learned and interesting opponent. Notwithstanding these apprehensions, your honor, I take pleasure in saying, that I have been a resident of Utah nearly ten years. When I first came here I became acquainted with many who have since become warm friends of mine, and for whom I cherish the warmest feelings of friendship. I may also say, your honor, that I have met with some most brilliant intellects, not only industrious minds, but brilliant intellects, among the young ladies of this city. Over three years ago, one of these—a most estimable young lady, undertook, partially at my suggestion, and certainly with my approbation and all the assistance I could render her, the difficult and arduous task of study necessary to become a proficient in the law; and during that time I have had pleasure in noting her progress. I refer to Miss Georgie Snow, daughter of the Attorney-General of this Territory. I know, sir, that for the last three years she has been a devoted student in her father's office, in striving to obtain an understanding of the principles and practice of the law, but she has not dared to come forward to ask admission to the bar. From my own examination, I am enabled to state that she is fully competent to be admitted to this bar; fully competent to meet almost any of us, not only in talking, but in reasoning at the bar. And on this statement of my own personal knowledge and examination, united with that of her father, as to her qualifications, I rise with pleasure to move her admission to the bar, as the first of Utah's daughters who has entered the profession of the law." (Applause.)

Court:—"I am very happy to hear the remarks and motion of Major Hempstead. I have a personal acquaintance with Miss Snow, and I have no doubt of the correctness of the statement made in regard to her. Let me say right here, however, that whatever may be the feelings of the members of the bar on this subject, the court must not take such a course as to render it liable to the charge of great partiality to the ladies. The Major, in his enthusiasm, seems to have forgotten that our practice here is, to require of gentlemen, who have never been admitted to the bar elsewhere, first to go before a committee for examination. Now, while this is a matter of form merely, and, of course, is so in this case, yet if I were to admit a lady who has never been admitted to any other bar, without referring her case to a committee, some young incompetent gentleman might apply here and plead that as a precedent in his case, and so place the court in the embarrassing position of appearing to have one rule for one sex and another rule for the other sex. I think I will grant that motion in a modified form, or rather first appoint a committee and let them report. I will appoint as that committee Major Hempstead and Mr. Hoge. I have done that with several young gentlemen who have applied for admission, and taking that course in this case will make it conform to the rule."

Miss Snow being in court, Messrs. Hempstead and Hoge retired, and in a few minutes returned and made the following report:—

"The application of Miss C. Georgie Snow, for admission to the bar of the Third Judicial District Court of Utah, having been by the court referred to the undersigned for examination and to report thereon, the undersigned beg leave, respectfully, to report, that we have made a proper and necessary examination as to the qualifications of the said applicant, that she is an estimable lady, and by a long course of arduous study of the law, is fully qualified for admission to the bar. The undersigned therefore respectfully re-

commend the admission of Miss Snow to the bar of this court.

(Signed) C. H. HEMPSTEAD,
E. D. HOGE."

Court:—"It may be pertinent for the court to remark that Miss Snow will find in Utah an ample field for the exercise of her professional talent. Perhaps in no part of our country can she find a better field for the exercise of her talent and attainments; and the fact that she has long resided here, and that she is the daughter of a lawyer, will be of great service to her, giving her much advantage over strangers who come here, and especially in listening to the complaints of her own sex. Perhaps the application of Miss Snow for admission to this bar may be of vastly greater importance than at first it seems to be. I take pleasure in granting the motion, in accepting the report of the committee, and in admitting and welcoming Miss Snow to this bar. Gentlemen of the bar, many of you already have the pleasure and honor of Miss Snow's acquaintance, and the court will now take a very brief recess that you may all become so, that we may all congratulate her on her admittance to the bar."

Miss Snow was sworn, when, after the formality of introduction to the members of the bar, the court adjourned.

The *Salt Lake Herald* in treating of the admission of Miss Snow and Miss Couzins to practice before the bar says:—

In no State in this Union could Miss Snow, the accomplished daughter of the Attorney General of Utah, or the brilliant Miss Phœbe Couzins, of St. Louis, be admitted to these time-honored privileges; and yet we warmly congratulate them on the position they have won. Like Portia, the "learned doctor who came from Padua," we doubt not that with a woman's wit added to the shrewdness and sharpness begotten of study of the law, they will soon win all their causes, captivate all clients, and carry off all the honors of the bar. Were we in need of counsel, to appeal to the wisdom of the judge, or to arouse the heartfelt sympathy of the jury, of course we would certainly employ one or other of these gifted, youthful, brilliant tyros of the law, and leave the old fogies of the profession to "batten on the moor." Blackstone says that "the law is a jealous mistress;" but here are two young ladies of whom the law even will never be jealous. But there is philosophy, there is statesmanship, there is wisdom in this proceeding, at which we can only hint to-day, reserving the matter for a more extended examination hereafter.

For the past two years the abilities of the carpet-baggers of this Territory have been employed, the telegraph has been subsidized day by day, and the press suborned, to denounce the condition of affairs in Utah as a "vile theocracy," a "despotic power by which poor Mormon women were bound in manacles," and delivered over to "the horrid lusts and the fiendish tyranny" of President Young and "his obsequious myrmidons." Laws were perverted and trampled under foot; Congress was besieged and buttonholed to put down forever this "fearful despotism" of which poor Mormon women were the victims. Bigamists here, and the keepers of plural mistresses, have howled over "that fearful despotism" which would suppress houses of ill-fame and drive prostitutes to, at least, decent privacy. Yet to-day the world may learn that here in Utah every woman holds in her right hand the ballot; that she is eligible to every office, that she may plead her own cause before chief-justice McKean; that if her husband ill-treat her, she may prosecute him; that one-half of all his earnings is hers; that she is his absolute peer; that she may sit on juries and find him guilty of bigamy; cruelty to her, neglect of his children, or other crime, and that she, poor woman, under this "fearful despotism" can be her own law executor and judicial expounder. The place occupied by Gov. Woods, under our law, might be filled by an accomplished, pure and honest woman; for women are enfranchised citizens here; and chief justice McKean but for the law of Congress, might be compelled to surrender the ermine which he wears so gracefully to Miss Cousins or Miss Snow; or to any other lady who might study law as they have

done and be admitted to the bar. And yet these libellers, these slanderers of Utah and her people by telegraph, through the press, to Congress, and to the President and people of the United States, still cry that in Utah the women are "slaves," that the theocracy own them, govern them and trample upon them. If the women here are slaves, then they make and bind their own manacles, and wear them lovingly, for they have the power to cast them off. What a "fearful despotism" the women of Utah live under! They may make and do make their own laws; they may select and do select their own officers; they can be their own lawyers; they own the one-half of all their husband's property, and may keep all of their own; they may do every thing but train in the Territorial militia, and that is high treason, according to the illustrious Black and the heroic governor.

Since all women here may vote, may practice law, may sit on juries, and may hold office, why should the executive here demand the interposition of United States troops to protect and shield houses of ill-fame from abatement, or cyprians from punishment? *Magna Veritas et prevalibit.* Let us rejoice that here woman is enfranchised, the architect of her own destiny, the companion, the peer, the equal of man; that here, by law, made by the Legislature of Utah, perfect democracy exists.

HEADWORK IN THE HOUSEHOLD.

One good strong brain at the helm of the family craft is worth several pairs of stout hands. As everything aboard ship depends upon the skill with which the rudder bands are made to do their duty, so everything in the household depends on the outlining of the year's, the week's, or the day's work. If the mistress leaves matters to drift as it happens, or trusts the management of her affairs to unskilled or faithless hands, she will soon find herself in the midst of inextricable confusion. We cannot but think that more than half the blame mistresses lay upon their servants for work ill done or undone belongs at their own doors. The person who voluntarily takes and holds a subordinate position virtually acknowledges her inability to set up for herself; she confesses by so doing that she needs a mistress, and that her duties may be prescribed by another. When fully instructed in the routine she is to follow, she may be left to herself, in a measure; but rare is that servant who does not need at times the sympathy, the thoughtfulness, the aid of her mistress in accomplishing the work expected of her. Our great merchants, our leading bankers, our prominent railroad men do not trust the management of their business to subordinates. They visit every important post in person, and not by proxy, and know by ocular inspection that everything is right. If one needs to engineer her way in household matters when she can hire muscle to carry out her plans, much more is brain-work necessary when she has nothing but her own hands to depend upon. It is worth while in such a case to study out the best plan for the week's campaign, to decide upon what first shall be done and what next, to arrange the points of attack in the most skillful and felicitous manner, and with reference to the time and the power that may be devoted to accomplishing the desired ends. By this means the housekeeper will know exactly what she is doing, how her work progresses, and be able to take advantage of whatever may turn up favorable to her wishes. Most of us can call to mind women of feeble health who accompliah marvels in the way of work, simply by their skill in planning. In this men may help their wives very much if they will. The unbiased judgment of a friend is often of the greatest value to one fretted and wearied by complications and perplexities in his affairs. The man coming in from the great world into the little world of domestic life can often tell at a glance at what point friction is

greatest, exactly where the fulcrum shall be placed so that with the lever in hand the weight to be moved shall be lifted. Where the wife is wanting in the ability to map out her line of operations, and the husband possesses it, he should use this talent for the best good of both parties. It matters not which half of the dual unit stands at the wheel, if the course of the ship is ever toward the desired haven, and away from rocks and shoals.—*New York Tribune.*

THE CAUSE OF VIRTUE.

Under this caption we find the following racy article in a New York paper:—

It is comparatively but a few years since a lot of audacious wretches had the impudence to hold a somewhat different faith from that common among good Christians of a thousand different sects. Good people could not stand their heresy, but with a fury of virtuous indignation drove them from place to place, robbed, beat, even murdered them, and still failed to completely wipe them out. The heretics finally went afar off into the wilderness, and patiently built up a goodly city of their own. Outrageously in imitation of the pilgrim Fathers, they fled to a strange land and endured many toils and privations rather than abandon their faith. When Christian civilization caught up with them, it was discovered that their industry, knowledge, energy and excellent social order had already made a civilization of their own, quite as good as ours, possibly better. It is of course unnecessary to say who these adventurous unchristian persons were—everybody knows we mean the Mormons. Well, finding them in this happy condition was unendurable to the good folks who had so long and lovingly labored to put an end to them altogether. There was felt to be a need that Christianity should assert itself against them, and it did so. Judges went out there with new laws and soldiers to enforce them. Enlightened moralists went out there and established grog shops, gambling saloons and bagnios,—elements of civilization hitherto unknown among those wicked, heathenish, unchristian Mormons. Then those Mormons had the impudence to "kick,"—as in the phrase of the men of the world is styled a very vigorous opposition. They manifested their utter ignorance of the great blessings thus newly conferred upon them by their moral reformers, by making an attack, only a few days since, upon the bagnios, two in number, and entirely destroying them. Had the barbarians of the wilderness possessed the enlightened moral sentiment of St. Louis, they would have licensed such institutions. Had they been as smart in their day and generation as the lawmakers of our other great cities, they would not have exactly licensed them but blinked at their very existence, bled the pockets of the scarlet woman from time to time, never so deeply as to drive her away, but enough to develop her financial usefulness as a member of society.

It is with gratification that we observe in recent telegrams the announcement that the moral reformers, who abhor Mormonism and shudder righteously at the mere mention of polygamy, are justly indignant that their cherished institutions should thus be violated, and that they contemplate forming a vigilance committee, to "clean out Brigham Young's and other polygamists' houses." Who will object to their so doing? If these Mormons are allowed to go on in their desperately prejudiced and bigoted way, in a short time even drunkenness and gambling will be banished from Salt Lake! Shall christian civilization be thus defied? Just because these blinded Mormons had no such things before they were taken in hand by the "outraged moral sense of the world" they are obstinate enough to imagine that they should not have them now. Was such a closing of the eyes to light

and knowledge ever seen before? Now that things are in their present position out there it does really seem that the best thing the government can consistently do to allay the "bad feeling" said to exist among the anti-Mormons of Utah, is to send a strong detachment of troops, re-establish these bagnios, subsidize them if they do not prove self-supporting, protect them, establish a military post about them, if necessary, and thus at once demonstrate its determination to support domestic industries and its unflinching opposition to the wickedness of Mormonism. These measures may seem harsh, at first sight, but then it must not be forgotten that the elevation of moral sentiment and the spread of true Christianity are of infinitely greater importance than the happiness, consciences, or even the lives of a benighted set of heathens like the Mormons, who go about tearing down bagnios and doing other such outrageous things.—*Salt Lake Herald.*

HEBREW CHARACTERISTICS.

The Jews are a peculiar people, and there are some peculiarities that in our opinion might be safely imitated by Christians. Who ever saw a Jew begging bread, or found one in an alms house? How rarely do Jews intermarry with outsiders? How proud are Jewish women to have children? How infrequent are divorces. What a very unusual thing it is to see a Jewish prostitute? Who knows of a Jew farmer, or a Jew farm laborer? Who ever heard of an Israelite living in the country? Jews deal in clothes, but are rarely manufacturing tailors; they sell jewelry, but do not make it; they are merchants, but seldom own ships. They are scattered throughout the world, but are seldom pioneers, and never explorers. They deal in coin, but are never miners. They are industrious, but are seldom found at a vocation requiring hard labor; look through the foundries, machine shops—no Jews; no Jew sailors, soldiers or day laborers at hard work. As bankers they rank first in the world; as artists, in music, painting, sculpture, and all the imitative arts, they are superior. Poor in real estate, they are rich in personal property; a diamond is to the Hebrew the embodiment of real wealth. Without nationality, their ties of race are stronger than those of any other people. Speaking all the languages of the world, they have nearly lost their own; scattered throughout the world, Jerusalem is a ruin and a desolation. Intermarrying only with each other, their race has not degenerated. Half the Jewish firms in America are brothers; business continues in a family and descends from generation to generation. Careful and prudent as are the Jews, they are great speculators and gamblers. In the family the father is king and the mother is queen; the government is patriarchal; a bad, ungrateful son is almost unknown; a disobedient, erring daughter is rarely heard of. The religious duties are performed with zeal; no food or drink passes the Jewish lips on the day of atonement. Yet they never proselytize, never get excited; never parade their piety. Their synagogues are out of debt; their preachers never go into politics nor attend civic banquets. A Jew is never ashamed of his religion, and never denies his faith. An apostate Jew is as rare as a white blackbird. While they keep their own Saturday they respect everybody's Sunday. Seldom have bells on their churches; to praise God in brass is left to Christians and Pagans.—*Ex.*

Young man, if you would succeed in this world, stop your day-dreaming, that listless drifting. Choose some trade or profession, and then master it. Have an object in life, and work to attain it. Be number one in your profession or calling, whatever it may be. Be honest, upright, industrious, polite and persevering, and you will live honored and respected, and die rich and happy.

VOXOLOGY.

When we feel sad or pre-occupied, strive as we may, there will ever be a slight, a very slight inflexion revealing the inner secrets of the soul—a pathetic modulation, easily discernible to those who are hanging on our every word, and which few of us have the ability to control. When unoppressed by cares, or buoyed up with hope, what is it but the sudden elevation of the voice, a newly-acquired lightness and clearness in the tone, which informs those around that the threatening clouds have for the time disappeared from our horizon? And which of us have not experienced the impossibility—when for our own ends we are anxious to avoid all trace of emotion—of endeavoring to chain down the too-impressible voice for any length of time, to the unattainable pitch of ordinary composure? A single tone, marking surprise, when we would fain appear unconcerned; a touch of eagerness when our aim is not to betray such; the faintest tremor, bespeaking that which we feebly attempt to retain buried in our heart; these are all small but unmistakable tokens of the tumult raging within, so different from the calm, passionless exterior. But to arrive at such knowledge, some amount of experience in the science of Voxology is necessary; some slight acquaintance with the "ins and outs" of that important organ—the human voice. When we consider how the entire fortune of a life may be changed by a single alteration in the voice; when, despairing of ever obtaining from the one in all the world who is everything to our hearts, the few encouraging words we seek, we turn away in utter hopelessness, and then, just at the last, an involuntary lowering of the voice, a tender break in those cold tones causes us to turn once more, and by this means we learn that secret which would otherwise never be put into words. When we reflect on this and a thousand varied ways in which the vibrations of the voice are brought to bear on our daily existence, can we deny that its influence is great, greater than we before supposed, and will it not persuade us for the future to give more attention to the study of Voxology than we have hitherto considered it deserves? We are already, most of us, ready to allow the charms of a soft, modulated voice; nor is this partiality without due cause, for such a voice is undoubtedly the key-note to the character, even more so than the expression of the eyes, or the form of the mouth. A refined voice is the most distinctive sign of a real lady. A vulgar person can be educated, tutored, made to resemble, as far as possible, that pattern to which she aspires, but nothing can transform her coarseness of speech, her harsh, loud tones to the required standard. Lovely as the face and form may be, once listen to the words which fall from those lips, and the illusion is dispelled; a sense of disappointment replaces the pleasure we had in gazing at such beauty, and with a shudder we exclaim, "Oh, what a dreadful voice; it quite spoils her." And in this there is much truth; the possession of a clear, gentle voice is as much to be desired as any other feature (to which we perhaps attach more importance), and, especially so, if our friends are to pass judgment upon us by means of its peculiarity. Much has been said of "falling in love at first sight" with a face; in many cases—unprepossessing as the exterior may be—do we not recollect being guilty of the weakness of "falling in love" with a voice?—*The Hawthorn.*

BIBLICAL KNOWLEDGE.—A clergyman in Scotland, being engaged in catechizing a number of his parishioners, asked a man of the name of Peter, "How many years did the children of Israel sojourn in the wilderness?" to which he replied "Forty." "But, can you tell me, sir," said Peter, "how many knives the children of Israel brought back with them from Babylon to Jerusalem?" The clergyman paused and pondered, and was at length obliged to confess that he could give no answer. "Well," said Peter, "they just brought back twenty-nine knives: you will find it stated in Ezra, 1st chap., 9th verse."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 22, 1872.

EMIGRATION.

THIS season's through emigration of the Saints to Salt Lake City has closed. Five companies, consisting of 1631 souls, have been passed through the port of Liverpool by this office. Some of those who have gone this season, have been for years slowly, but persistently, accumulating means to effect their own deliverance. The Saints in Zion have contributed largely towards this season's emigration. By the latter part of July, they had, this year, remitted drafts direct to their friends, through President Young's office in Salt Lake City, amounting to the sum of $36,190; irrespective of remittances sent through banks, of which no general account had been kept. Donations amounting to thousands of dollars have been made to the Perpetual Emigrating Fund; President Young heading this year's subscription list by donating two thousand dollars. These have been the sources of the funds used to emigrate the Saints this season.

The work accomplished is a good one. We thank God that so many have been gathered. But a great many yet remain. The work of gathering still continues to be a responsibility upon the servants and Saints of God at home and abroad, among those gathered and among those scattered. The responsibility will continue until every member of the Church of Christ, worthy of the blessing, shall be gathered. This is according to the will of God and according to the covenant of His people.

Now, the Saints in Zion will continue their exertions for the gathering of Israel; they will continue to send agents to superintend the work; they will continue to remit drafts direct to friends; they will continue to make donations to the Perpetual Emigrating Fund; they will continue to invoke God's blessing upon all means used for the gathering; and we have faith in the people who are yet to be gathered, that they will continue to exert themselves for their own deliverance; that they will continue to bear in mind, and act upon, the instruction of President Young in his letter of July 23d, in which he calls attention "to the necessity of urging upon the Saints, who value their emancipation, that they turn in their mites, however small, and swell their emigration deposits account to the best of their ability."

Why should we not have this faith? The ungathered Saints are themselves the most directly interested in the accomplishment of their own gathering. They have most at stake. Their personal welfare, that of their children, aye, and of their children's children down to the latest generation, together with their responsibility of turning their hearts to their ancestors who are dead, all, all these, and much more, constitute a strong bond of personal responsibility which, it seems to us, *must* prompt them to use every exertion to eman-

cipate themselves and their children from Babylon, its wiles, and its pernicious influences.

Yes, beloved Saints of these nations, we have faith in you; see that you have it in yourselves; show it in your works; and though the time has not arrived for your gathering, it will come, and that soon if you are faithful. Mark it! It will come, and that soon if you are faithful. Continue your pleading before the Lord. Ask in faith, nothing doubting, that he will give you power to obey His commandment, "Come out of her (Babylon) my people." The work of gathering is His work as well as yours. He will accomplish it in His time. All that you need do is to be *sure* that you are, in faith and works, belonging to His people. Let each one resolve "as for me I *will* serve the Lord." Attend to your prayers, meet oft with the Saints; increase the light of Christ in your hearts by reading and meditating upon the Gospel as contained in the Scriptures of the Bible, Book of Mormon and Doctrine and Covenants, thus power shall be added unto you, the spirit of Zion, the pure in heart, will increase within you, you will not be barren nor unfruitful in the knowledge of God, and you will be prepared to gather to Zion when the way does open.

This is work that you can do *now* in your scattered condition. And we will say a necessary work, one which you will derive benefit and blessing from here, a work which will enable you to partake of the spirit of Zion when you are privileged to go there. Which happy time, we pray God to hasten. J. G. B.

SMALL-POX.—On the 6th inst., Elder Charles H. Wilcken, President of the Birmingham Conference, was attacked with small-pox, though of a favorable type. Elder Erastus W. Snow and the local Elders have frequently administered, by the laying on of hands, to brother Wilcken, who has been greatly blessed of the Lord during his affliction. According to last accounts he was progressing most favorably. Our constant prayer is that he may speedily be fully restored to health and usefulness.

PROGRESSIVE.—Our last American mail brings the first number of the Daily *Ogden Junction*, bearing date Sept. 21st. We congratulate the proprietors of the *Junction*, and the citizens of Weber County generally, on the possession of this increased means of communicating with the great public. May a richly deserved patronage amply encourage and reward the "Ogden Publishing Company."

THE LAST COMPANY.—On Wednesday, the 16th inst., the last of this season's through emigration took its departure in Guion & Co.'s steamship *Minnesota*. 203 souls of the Saints go out in this ship. Elder Thomas Dobson, returning missionary, has charge of the company. Elders Ralph Harrison, Oliver G. Snow, Jesse Gardiner, and William H. Kelsey and wife, return to Zion in this company. We wish them all a safe and speedy journey.

ARRIVALS.—Elder George Crismon arrived from Salt Lake City per S.S. *Calabria*, on Saturday the 19th inst. Elder M. H. Hardy arrived in this city per S.S. *Malta*, on Monday the 21st inst.

APPOINTMENTS.—Elder M. H. Hardy is appointed to preside in the Leeds Conference.

Elder George Crismon is appointed Traveling Elder in the London Conference, to labor as he may desire.

CORRESPONDENCE.

AT SEA.
Minnesota, off Queenstown,
Oct. 17, 1872.

President Albert Carrington.

Dear Brother—The Saints are feeling remarkably well, very little seasickness as yet.

Last night we called the Saints together and organized the company, by dividing it into three wards with a President over each. Suitable instructions were given on the occasion.

Elder Ralph Harrison has been appointed chaplain of the company.

The captain of the ship and all the officers are very obliging, in rendering everything as pleasant and agreeable as possible.

Please remember me kindly to brother Bleak and all at "42."

Your brother in the Gospel,
THOMAS DOBSON.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 669.

The plan which President Young proposed was that the Camp of Israel proceed to a point on Grand River, and fence in a large field, build a number of log cabins, plow some land and put in Spring crops, and thus spend the time till the weather settled, then select men and families to take care of the improvements while the rest of the camp should proceed westward. He also proposed to send men back from Grand River to look out a new and better road, so that the companies which were coming out from Nauvoo might avoid the bad roads, creeks and settlements through which the leading camp had passed. The settlement on Grand River could be made a stopping place for those who had not sufficient means to proceed on their journey.

The Saints left Nauvoo in February; from that time until the 19th of April no out-door meeting had been held. The weather had been too severe to hold such meetings. That day was Sunday, and it was fine. A meeting was called and the Saints felt that it was a great privilege to assemble together once more. The weather was so inclement that President Young had good reasons to propose spending the time at Grand River until the weather settled. But, though they held an out-door meeting on the 19th of April, the day was not altogether fine. The 10th of May was the first Sunday which they had from the time of leaving Nauvoo, that was entirely free from storms.

On the 24th of April a place for a settlement was selected on Grand River, to which the name of Garden Grove was given. At the council, which was held two days after, three hundred and fifty-nine laboring men were reported in camp, besides trading commissaries and herdsmen. From these one hundred were selected to make rails under the superintendence of C. C. Rich, James Pace, Lewis D. Wilson and Stephen Markham. Ten, under James Allred, were appointed to build fences. Forty-eight, under Father John Smith, to build houses. Twelve, under Jacob Peart, to dig wells. Ten, under A. P. Rockwood, to build bridges. The remainder, under the direction of Daniel Spencer, to be employed in clearing land, plowing and planting. There was no room for idlers there. The

camp was like a hive of bees, every one was busy. And withal, the people felt well and were happy. President Young was full of zeal and courage himself, and his example had a good effect upon the rest. When the weather became favorable, meetings were often held, and the people were instructed and encouraged. At a meeting at Garden Grove he told the Saints that some had turned back, and perhaps more would, but he hoped better things of them. Said he—

"We have set out to find a land and a resting place, where we can serve the Lord in peace. We will leave some here, because they cannot go farther at present. They can stay here and recruit, and by and by pack up and come on, while we go a little farther and lengthen out the cords and build a few more stakes; and so continue on until we can gather all the Saints, and plant them in a place where we can build the house of the Lord in the tops of the mountains."

At the same meeting he said—

"I know that if this people will be united and will hearken to counsel, the Lord will give them every desire of their hearts. The earth is the Lord's and the fullness thereof, and He intends that the Saints shall possess it as soon as they are able to bear prosperity."

These words have been strictly fulfilled thus far. Notwithstanding the many weaknesses of which the people have been guilty, when they have repented He has forgiven them, and He has granted unto them, thus far, every righteous desire of their hearts. He has also prospered and enriched them, and given them a foretaste of the blessings He has in store for them if they will be faithful to Him.

While founding a settlement and providing a stopping place for the Saints who could not, for the want of means, proceed farther on their journey, President Young and his brethren of the Twelve Apostles were not forgetful of what they had to do towards finding a final resting place. At Garden Grove President Young had an examination made to learn what available means there was in camp to furnish an outfit for one hundred young men to go over the Rocky Mountains to put in crops. This appeared to rest constantly on his mind, and though this company of pioneers was not fitted out that year, for various reasons which we will explain as we proceed with this history, yet President Young never lost sight of it for an hour; but all his plans and movements shaped to that end. At Garden Grove he had a list of articles made out which would be required for an outfit. Each man was to have two hundred and fifty pounds of flour, with other necessary articles in proportion; and every four persons were to have one wagon, four oxen or mules and one cow.

Speaking upon this subject of a company going ahead, President Young told the Saints in public meeting that—

"When the removal westward was in contemplation at Nauvoo, had the brethren submitted to our [the Twelve Apostles'] counsel, and brought their teams and means and authorized me to do with them as the Spirit and wisdom of the Lord directed, then we could have fitted out a company of men, who were not encumbered with large families, and sent them over the mountains to put in crops and build houses, and the residue could have gathered, beginning with the Priesthood, and the gathering continued from year to year, building and planting at the same time. Were matters to be so conducted, none would be found crying for bread, or destitute of clothing; but all would be provided for, as designed by the Almighty. But instead of taking this course the Saints have crowded on us all the while, and have completely tied our hands by importuning and saying, 'Do not leave us behind. Wherever you go we want to go, and be with you;' and thus our hands and feet have been bound, which has caused our delay to the present time; and now hundreds at Nauvoo are continually praying and importuning with the Lord that they may overtake us, and be with us. And just so it is with the Saints here. They are afraid to let us go on and leave them behind; forgetting that they have covenanted to help the poor away at the sacrifice of all their property."

Elder Samuel Bent was appointed to preside at Garden Grove, and Elders Aaron Johnson and David Fullmer were appointed as his counsellors. It was also voted that each man who remained there should have his land assigned to him by the Presidency in proportion to the number of his family.

CONTINUED INDIAN OUTRAGES.

The *Deseret News* says—

By courtesy of Hon. D. H. Wells we are enabled to publish the following dispatch:—

Spring City, Sept. 26, 1872.

President D. H. Wells:

The Indians are upon us. Several horses were stolen last night. This morning a man was shot off from a load of lumber, and his little boy was wounded in the hip and wrist, near Snow's mill, in this place. The murdered man is said to be Miller, from Salt Creek. O. HYDE.

A subsequent telegram sent by Col. Allred to President Wells stated that Miller died the same day on which he was shot.

The *Salt Lake Herald* in commenting upon this matter and the Indian situation in Utah says:—

The murder of Daniel Miller, of Salt Creek, during the past week, by Indians in Sanpete County, proves that all is not yet "good peace" with the Indians in that region. It is understood that troops will not be again sent down to repel the aborigines or guard the settlements; and the idea has been advanced in some quarters that it is absurd to think of asking the government to protect a settlement of eight thousand people against a few Indians. Now, admitting that Sanpete has eight thousand of a population, widely scattered, we do not agree with the idea expressed. Government has arrested or purchased from the Indians the lands which it has sold to white settlers, and it should protect the purchasers from raids by the original holders of the soil. For what other purpose are troops supposed to be stationed in this Territory, always excepting the urgency of the demands made by Strickland and Hawley for guards of honor to surround their courts while in session, at the public expense. The troops are hired, fed and paid by Government for doing this work. There is no foreign enemy to be fought, and no civil war raging in the country. They are here, and the Indians are invading the land sold by government to white settlers, who should be protected in the peaceable possession of their purchases.

But the troops will not be sent against the Indians, and the militia are prohibited by proclamation from turning out and defending their homes as militia—the only capacity in which they would be entitled to compensation for their services from Government, however tardy that compensation might be in coming. In 1865, '66, and '67 an Indian war was waged in this Territory. General Pope instructed Colonel Potter, then commanding at Camp Douglas, that the Territorial militia would have to be relied on. The militia were called out; General Wells took the field in person, and spent a summer so engaged; and when the accounts were made up, duly certified to by Governor Durkee, substantiated by the most unquestioned evidence, and accepted by the department at Washington as among the most correct and best authenticated that had ever been presented; it was found that they footed up over one million one hundred thousand dollars, of which neither the Territory, nor any man engaged in the war has ever received a dime. This is not very encouraging to men who wish to buy public land and settle on it in good faith.

But since the people of Sanpete are not to have the assistance of troops to repel the Indians, what should they do in view of this absurd, unconstitutional, illegal and inhuman proclamation—for it becomes inhuman in the light of existing events, which forbids

their assembling in armed bodies for self-defence? If we were exposed to Indian incursions we would obey the first law of nature—self-preservation, and would defend ourselves, our homes and our property, and take all risks of legal prosecutions which must result in the discomfiture of those who sustain so unjust, tyrannical and iniquitous a position as that of depriving a people of their natural and constitutional rights, induced by partisan bitterness and enmity.

BEGINNING TO LIVE.

This era continues through life. We are always chalking out for ourselves new courses of action, which in turn we try, and as disappointment casts her sable pall over past adventure, we turn to something novel, and Hope, relighting her magic torch, summons all drooping energy at her call, and weaves the scattered threads of life anew.

This is doubtless a wise appointment of Providence, lest, wearied by the way, we should sink into drear despondency. Few are sagacious and fortunate enough when very young to select for themselves the particular sphere in which they are qualified by nature and exertion to excel. Some, however, have been able to weigh their own capabilities, and decide what pursuit inclination and taste make necessary for them, with good hope of success. These are fortunate, and invariably reach the goal at which they aim, provided energy and perseverance are brought to aid their own responsible convictions. These are the fortunate few who begin life once only, and attain their objects. Happy for them if those objects accord with utility and truth.

But there are many who seemingly never attain to a right understanding of what their vocation really is till death closes the scene, and they lie down, like myriads of their fellow-beings, in the grave; having lived in vain (or so to all appearances, we are forced to say), they seem to pass away. Perhaps their uses were, after all, higher than we in our short-sightedness can perceive; but of one thing in their case we are assured, and it is this; they were not recipients of ten talents, and knew not how even to use the limited advantage bestowed by nature.

Modesty is indubitably a virtue of heaven's stamp, but all virtue when carried to excess becomes vice, or almost vice in its consequences; and modesty, when degenerating into what is vulgarly called sheepishness, moves only pity or contempt, instead of winning respect or commanding regard. Those who vacillate in a fixed course of conduct may have our respect as to their intellect, but never regarding their executive power. They start fair, but like Jonah's gourd, soon wither, and promise does not bring fulfillment; each successful beginning in life, prosperous for a season, succumbs to disparagement, and leaves the man of many aims at liberty to choose a new starting point, and again fail in his projects and schemes, whatever they may be.

Now, though strenuous advocates for fixedness of purpose in man, we by no means counsel those who chose unwisely any career in life to persevere in a cause repented of, and proved to be frivolous or uncongenial. The important point is, whether truth, justice and love of country agree with any course of life adopted; and the next vital question which presents itself, as we before said, relates to personal predilection and qualification for such life-aim. Those who begin to live but once—that is, to fulfil a settled purpose in life—pursue such purpose with self-approval, as life advances are cheered by the certain light of experience (than which there can be no safer guide to man). Such men benefit the world and add lustre to their calling whatever it may be.—*Ex.*

Many people imagine themselves patterns, or at least as good as the average of husbands and wives, who daily crucify the spirit of their companion, making life almost loathsome.

UTAH NEWS.

The *New York Tribune* of Oct. 2nd gives the following :—

INDIAN TROUBLES IN UTAH.—Washington, Sept. 24.—The Indian Bureau has received a letter from Lieut.-Col. Morrow, in command of the District of Utah, Department of the Platte, dated "In the Field, Springville, Utah, Aug. 24," in which he describes the recent Ute Indian troubles there as quite serious, including the killing of unoffending citizens, stealing of horses and cattle, interruptions of travel, and, indeed, the creation of the utmost dismay throughout a large section of the country. Efforts to induce the Indians to return to their reservations proving unavailing, Col. Morrow proceeded against them with the troops under his command, when the Indians consented to a council, which was held Aug. 21 and 22. The Indians complained that the whites had not complied with their promise, especially in relation to a treaty made by Col. Irish, in 1864, known as the Treaty of Spanish Fork, which was never confirmed by the Senate, and was therefore void. They asked that a delegation be allowed to visit Washington to lay their complaints before the President, and agreed, while waiting his decision, to return to their reservations, which they have since done. Col. Morrow says that the Indians whom he met were principally Utes, and that there are others below who are still hostile, and against whom he may be compelled to employ his troops. He concludes his letter with a complaint of the inefficiency of the Indian system in that locality, and the general dishonesty of the agents, and submits a plan for the reorganization of the administration of Indian affairs in Utah.

Gen. Ord, commanding the Department of the Platte, in forwarding Col. Morrow's report to the War Department, recommends that the Indians be allowed to visit Washington, believing that it will have a good effect upon them by showing them the power of the whites. He expresses the opinion that Morrow's statements of the alleged Indian outrages are based upon exaggerated reports, and says—"The reports of people along the roads and through the villages between this place, Salt Lake City, and Camp Beaver, with whom I conversed—many of them postmasters and miners, etc.—were to the effect that the mail and telegraphic communications and travel were uninterrupted, that the Indians had committed but few excesses and those local, and that farmers and settlers, stock raisers and miners were attending to their usual business without apprehension." Gen. Ord says he has, therefore, directed the troops to return to Salt Lake City as soon as the valley of Sanpete has been visited for the purpose of obtaining information as to the condition and disposition of the Indians in that vicinity.

The *Deseret Evening News* furnishes the following—

SAD ACCIDENT.—Logan, Sept. 20.—A sad accident occurred here at 9 o'clock this morning. W. P. Husband, a resident of Logan, while engaged in erecting a large frame dwelling-house for George M. Peacock, fell from near the top of the building on a lower joist, which broke, and from thence fell down the cellar, hitting the corner of a rock and receiving a cut over his right eye three inches long, penetrating the skull and fracturing it one inch, small portions of brain oozing out, paralysing his side. He was entirely unconscious. Dr. Ormsby attended him. He died at 3 o'clock the following morning.

THE EMIGRANTS.—The company of emigrants which left Liverpool Sept. 4, arrived between 9 and 10 o'clock last night, the 26th ult. They were met between Ogden and this city by President D. H. Wells and other brethren, and Bishop Hunter and Councilors were at the depot when they arrived. On traveling overland, when near Morrison Station, Ills., a point on the Great Western Railroad, a five year old girl, named Jane Cameron, from Paisley, Scotland, left her mother's lap to get some water, and, unperceived by anybody, fell between the railroad cars. She was not missed till the train had got to near Clinton, Iowa, twenty miles further on. On arriving at the latter

place a telegram was sent to Morrison, to which an answer was received, stating that the girl was at the latter place, and that one of her arms had been cut off near the shoulder. The mother of the unfortunate child had several other small children with her, and it was deemed advisable for her to continue on the journey and take care of them, and to send some competent person to Morrison to take charge of the girl till she was so far recovered as to be brought along to this city. Brother Rollo, from Dundee, went back for that purpose, and last accounts from him stated that the symptoms of the patient were favorable. Brother Leishman speaks highly of the courtesy of the railroad officials at Clinton, Iowa, and made special mention of J. B. Watkins, superintendent of that division of the Great Western line. At a point between Bushnell and Pine Bluffs stations, Wy. Ter., Phœbe Orgill, aged seventeen, fell between the cars, the after half of the train passing over her. Strange to say, her injuries were but slight, and she was forwarded by regular train and arrived at Ogden about the same time as the company. With the exception of those accidents, the company had a general good time overland all the way from New York to Salt Lake.

A Reception.—The Scandinavian brethren and sisters of Salt Lake City have appointed a committee, of which A. W. Winberg is chairman, whose duty it is to prepare a hearty reception in the shape of a bounteous collation, at Ballo's Hall, for the emigrants who are expected to arrive to-night, 26th. On the arrival of the company at the depot they will be conducted, by members of the committee, to the hall where the entertainment will be spread. During the progress of the demolishment of the viands, a band, we are informed, will be present, and will assist in the digestion of the guests by discoursing sweet music. The Scandinavian residents of the city took a similar course with the previous emigrant company, and the latter seemed to enjoy and fully appreciate the hearty hospitality of their hosts. The committee, we are informed, purpose providing supper for six hundred persons.

Exportation.—We are informed that 500 car-loads of wheat were shipped from this Territory to the east within a short period lately.

Third District Court.—Saturday, September 28, 10 a.m.: On a motion of Attorney General Bates, filed some days ago, for a venire for a Grand Jury for the United States cases, the court refused to grant the order.

Amelia Taylor vs. James F. Smith, breach of promise of marriage. Motion to abate suit, on account of death of defendant. Argued by Messrs. Marshall and Carter, for defense, and Messrs. Bates and Rosborough for plaintiff.

At Lehi.—The Utah Southern took passengers to Lehi yesterday morning, the 23d September, where the stages for the south connected with it. This arrangement cuts off a few more miles of stage travel, and should lessen the time to Pioche and intermediate towns. It is expected that freight will also be delivered at the Lehi station on Wednesday, the 25th, when it is presumed that the side tracks and Y will be completed. A freight warehouse for this point, or American Fork, all ready framed, has been forwarded, but we believe it is not yet fully determined where it will be erected. The company hope to reach American Fork before they make any lengthy stay.

Freight Arriving.—For the past few days forty-five cars of freight per day have been received over the Utah Central, and this scarcely keeps the track clear at Ogden. If this continues, and there is good reason for believing that it will, the U. C. company will have to run more daily trains than they do now.

Circumcision.—Rev. H. Lovenberg, of San Francisco, performed the ancient ceremony of circumcision yesterday afternoon, 27th ult., on the son of Mr. M. Rosenthal, and also on the son of Mr. Keller. Rev. H. Lovenberg is well known in Salt Lake City among the Israelites for the skillful manner in which he performs this sacred operation. We understand he will remain in town several days, and will attend to the performance of this rite in other cases.